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ABSTRACT

This essay examines the ways in which U.S. history, as a discipline, has been influenced by feminist scholarship in the field and by research on gender and sexuality. It notes that the recognition that gender matters revolutionized the thinking of scholars who forged the field of women's history. Feminist scholars have expanded the definition of historically significant topics to include the private domain of family, domesticity, reproduction, sexuality, and public activities such as voluntary social service. Studies of women, particularly working-class women and women of color, are central to reconceptualizing the actors, events, sources, chronologies, and vocabularies in U.S. history. The essay also wonders whether women have "experienced" the great events of the nation's past in the same way as men, asking whether women did in fact have an American Revolution, an Age of Jackson, or a Reconstruction. Also noted are two issues in the experiences of women that continue to be debated: the first is the question of continuity versus change; the second is that of commonality versus differences. A 71-item bibliography contains information on works cited in the essay; selected readings for faculty on frameworks and overviews, work, politics, conquest and colonization, and women and revolution; selected readings for students; electronic resources; and other resources. (MDM)

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Discipline Analysis

Nancy Hewitt
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WOMEN in the CURRICULUM

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Curriculum Transformation
Resources on Women
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PREFACE

Since the 1970s feminist and multicultural scholarship has been challenging the traditional content, organization, methodologies, and epistemologies of the academic disciplines. By now this scholarship is formidable in both quantity and quality and in its engagement of complex issues. The National Center for Curriculum Transformation Resources on Women is therefore publishing a series of essays that provide brief, succinct overviews of the new scholarship. Outstanding scholars in the disciplines generously agreed to write the essays, which are intended to help faculty who want to revise courses in light of the new information and perspectives. Each essay is accompanied by a bibliography that includes references for further reading, resources for the classroom, and electronic resources.

Elaine Hedges

Series Editor

U. S. HISTORY

The Renaissance is generally thought to mark the birth of the modern Western world, and the developments of the period continue to shape Western education in fundamental ways. The rise of humanism, the secularization of thought, advances in the fine arts, the standardization of vernacular languages, the centralization of the state, the flourishing of commercial capitalism, the appearance of a new civic consciousness, and innovations in education, architecture, astronomy, botany, cartography, medicine, and mathematics all occurred as part of the comprehensive economic, intellectual, and political transformations that spread from Italy across Europe between the mid-fourteenth and the seventeenth centuries. As R. R. Palmer and Joel Colton, authors of the enormously popular *A History of the Modern World* (now in its eighth edition) note: "What arose in Italy in these surroundings was a new conception of man himself . . . what captivated the Italians of the Renaissance was a sense of man's tremendous powers" (Palmer and Colton 1971: 54-55).

But did *women* have a Renaissance? Joan Kelly, a pioneer feminist historian, first posed this question in the early 1970s while teaching a course at Sarah Lawrence College on "Women: Myth and Reality." In the article that emerged as her response, she analyzed Italian women's economic and political roles, their cultural activities, the regulation of female sexuality, and ideologies about womanhood during the period 1350-1550. She concluded that

"to take the emancipation of women as a vantage point is to discover that events that further the historical development of men, liberating them from natural, social, or ideological constraints, have quite different, even opposite, effects upon women" (Kelly 1977: 19).

The implications of this statement stretch far beyond the Renaissance, for if the effects on women of this one historical development were so distinct from those on men, then virtually all of our assumptions about the past, about progress and regress, about stasis and change, need to be reexamined. Over the past thirty years, such reexaminations have taken place in many fields of history, and the result has been an explosion of information on women that challenges false generalizations based on "man" as the measure of "universal" norms.

At the same time that historians began to evaluate the ways that a focus on gender enriched our understandings of human experience, they also started to re-examine the past through the lenses of class, race, region, and ethnicity. These various re-visionings of history have had a kaleidoscopic effect, creating multiple and everchanging portraits of the interactions between women and men and among women of different periods, places, colors, and conditions. This essay shows how attention to women—both as a group distinct from men and as part of diverse communities that incorporate men—can transform the teaching of history, specifically United States History.

The recognition that gender matters often revolutionized the thinking of faculty and students who forged the field of women's history. Their approach was twofold: some scholars focused on rereading, through the lens of women's experience, evidence already accepted as significant by conventional historians; others focused on recover-

neglect. Over time, these approaches not only reinforced each other but became mutually constitutive of United States women's history. The rereading of existing, and predominantly male-authored, documents was enriched by the addition of evidence produced by women, while the interpretation of female-authored documents was framed by the knowledge of dominant ideologies and beliefs.

In searching for evidence of women's past lives, feminist scholars expanded the definition of historically-significant topics to include the private domain of family, domesticity, reproduction, and sexuality and public activities such as voluntary social service and reform efforts, unpaid or underpaid labor in fields, shops and households, and homefront contributions to military campaigns. Again, historians both turned to familiar sources—sermons, census data, family papers, and legal codes, for instance—and searched out new forms of evidence. Women's diaries and journals, the records of women's voluntary organizations, the products of women's labor such as quilts and cookbooks, and women's oral traditions had to be salvaged from attics and basements and from the descendants of those whose views had not been considered worthy of documentation during their lifetime.

Two pathbreaking recent works illustrate the leaps in interpretation that can be made when long-known texts are read alongside recently-recovered sources. In *A Midwife's Tale*, Laurel Thatcher Ulrich analyzes the diary of Martha Ballard, a document written between 1785 and 1812 and quoted by local historians in the late nineteenth and early twentieth centuries. Until Ulrich utilized the diary as the centerpiece of her brilliant exploration of social life on the Maine frontier, the document had been dismissed as too mundane and trivial to be worthy of serious scholarly analysis. Glenda Gilmore focuses on a later period and on women's collective efforts to transform the social order in

Gender and Jim Crow. She takes as her starting point the argument that African Americans suffered through a prolonged period of political quiescence and economic oppression from roughly 1890 to 1920, that is in the decades following African American disfranchisement in the "reconstructed" United States. By focusing on the religious and political efforts of southern Black women, Gilmore demonstrates that despite the continued ascendancy of white supremacy, Black communities were characterized by educational advancement, organizational growth, and sustained public advocacy throughout the Jim Crow era.

The analyses offered by Ulrich and Gilmore illustrate some of the key transformations created by integrating women into history. They challenge conventional wisdom about the identification of important actors and events, the definition of key terms, and the determination of chronologies and critical sources. In the post-revolutionary world of frontier Maine, were the medical skills of a Martha Ballard as historically significant as the political skills of a George Washington? (Washington, by the way, is mentioned only once in Martha's diary—on the occasion of a local parade memorializing his death.) If state papers, the correspondence of great men, and most medical and mercantile records document the lives of the economic, intellectual and political elite, then where should we look for patterns of historical development that affected broader segments of the population? And even when we focus on non-elites, if southern freedwomen expanded their political efforts in the aftermath of men's disfranchisement, then how are we to identify "turning points" in United States history, and judge their effects on the population at large? In more general terms, how do we define key concepts like "revolution" and "reconstruction" so that they include the experiences of women, and of non-elite men?

Studies of women, particularly of working-class women and women of color, have been central to reconceptualizing the actors, events, sources, chronologies, and vocabularies in United States History. This work has highlighted the hazards of generalizing about women, even within a single time and place, and has reminded scholars of the need to write both histories that highlight women's particular experiences and conditions, and histories that integrate women's lives with those of men.

Alice Kessler-Harris, like Joan Kelly, opened a whole new field of research by posing a seemingly simple question: "Where Are the Organized Women Workers?" Based on a detailed analysis of women workers and male union leaders in the late nineteenth and early twentieth century U.S., Kessler-Harris argued that women were organizable and that under favorable circumstances were at least as militant as men in strikes and other labor actions. The problem, she discovered, was that male leaders of the American Federation of Labor failed to support organizing efforts aimed at women because they viewed their wage-earning "sisters" as competitors rather than allies with working men.

The early histories of women's work focused largely on the lives of these wage-earning women, particularly those engaged in factory labor or performing industrial piecework at home. Yet work for women was rarely confined to wage-earning activities or to industrial labor. Soon scholars expanded their analyses to include domestic labor (performed by housewives, female relatives, servants, and, before 1865, slaves), agricultural labor (performed by farm wives, children, casual laborers, sharecroppers, and slaves), and reproductive labor (performed by mothers, servants, and slaves). By the 1980s, the term "work," at least when used by women's historians, embraced a wide range of

productive and reproductive activities that included but was no longer limited to paid work outside the home.

Slave women offered a particularly compelling case for the redefinition of women's work, since it was their unpaid agricultural and domestic labor that helped to sustain, for more than two centuries, free and bound families as well as the United States economy. Whether slave or free, the majority of African American women labored outside their own households from the seventeenth century through the twentieth, throwing into question any easy equation between paid labor and women's emancipation. In addition, though forming a large segment of the female labor force, African American women were the least likely to be accepted into unions, even those organized by white women. And at those moments, like the Great Depression of the 1930s, when competition for jobs was fierce, it was African American women who were pushed out of the workforce as white women and, to a lesser extent, African American men encroached on the few occupations normally reserved for Black women. Thus the study of African American, especially slave, women complicated and challenged generalizations based on the lives of native-born white and immigrant working women.

Like "work," the term "politics" was redefined by studies of women. American women's historians first expanded its usage by including the activities of women's voluntary associations, which wielded considerable public influence in the decades before and after passage of the 19th Amendment to the United States Constitution, which granted women the right to vote. Other scholars defined as "political" battles for power in the workplace, the church, the union hall, and the household, as well as in more traditional electoral, legislative, and judicial arenas. Some scholars even claimed that daily struggles for survival should be included as part and parcel of politics, since such

activities both allowed women to hone skills for more formal political efforts and challenged existing relations of domination and subordination.

Again historians of working women and women of color paved the way to more complicated analyses. The former reminded historians of white women that even sex-based legislation like the 19th Amendment did not guarantee equal access to the ballot. African American women in the South, Puerto Rican women under colonial rule, and immigrant women without opportunities to acquire education continued to be denied entry into the electoral arena. Yet despite such *de jure* discrimination, African American women participated in politics in other ways. As Elsa Barkley Brown and Tera Hunter, among others, have persuasively argued, household slaves who took food and clothing back to the quarters or gathered information surreptitiously from white owners, and free Black women who formed penny savings clubs, boycotted white-owned businesses that refused to hire or serve Blacks, or organized laundresses' unions were acting in ways that both they and their white adversaries recognized as political. Students of working-class women also focused on women's family- and community-based struggles for power, pointing to consumer boycotts, the careful allocation of scarce household resources, and the assistance of non-wage-earning wives and daughters on picket lines, during sit-ins, and at union headquarters as part and parcel of the political efforts usually credited to working-class men.

Histories of working-class women and women of color have also expanded the impact of women's history within the larger field of United States history. In particular, this work has demanded a rethinking of colonization, conquest, and colonialism in the Americas. Histories of white women colonists and middle-class women mission-

aries have been important as well. They demonstrate that even among relatively affluent Euro-Americans, settlement and salvation affected women and men in different, sometimes even contradictory, ways. In combination with these studies, works on women of color highlight the ways sex and gender intersect with race, imperialism and patriarchy.

Among American historians of colonization and conquest, scholars of the West have been in the forefront of those exploring relations among women across a range of racial, ethnic, class, and national communities. The conquest of Texas, the Southwest territories, and California first by Spain and then by the United States assured a heady mix of cultures in the region: indigenous Americans, Hispanics, Mexicans, Tejanas, Chicanas, Euro-Americans, and African Americans. Different patterns of segregation, miscegenation, and assimilation among these groups created multiracial populations alongside rigid racial demarcations for purposes of citizenship, employment, and (legal) marriage. When large numbers of Chinese, Japanese and other Asian immigrants settled in the region, an even more multifaceted society was created. Drawing on the work of those studying colonial societies elsewhere in the world, Sarah Deutsch, Evelyn Nakano Glenn, Vicki Ruiz, Valerie Matsumoto, Peggy Pascoe, Antonia Castaneda, and dozens of other scholars of western women have reshaped the ways that United States historians think about the intertwined histories of race, ethnicity, sex, class, and conquest.

Peggy Pascoe, for example, has traced the intricate negotiations between white women missionaries in the late nineteenth-century West and the Chinese wives and daughters they sought to assist and convert. Antonia Castaneda, focusing on an earlier period, takes as her vantage point the experiences of indigenous women in California as they confronted first Spaniard and then Euro-American mis-

sionaries, military forces, and mercantile interests. She argues that white men's sexual abuse of Indian women was an integral part of the strategy of conquest.

Complementing work on women of different racial and ethnic groups has been research that locates women in relation to the men with whom they share households, communities, and workplaces. Despite differences rooted in the sexual division of labor, material resources, the law, reproduction, and cultural expectations, women often shared more with the men of their own community than with women of other communities. As early as 1981, Mary Ryan showed how the making of the middle-class in the eastern United States during the early nineteenth century was predicated not only on men's salaried occupations but also on women's voluntary organizations. Carrying these same concerns to the frontier at the turn of the twentieth century, Sarah Deutsch analyzed the ways that Mexican and Hispanic women and men in the western United States renegotiated work roles and family relations in the face of geographical, economic, and political conquest by Anglo-Americans.

Of course, situations other than colonization and conquest fostered critical readjustments in relations between women and men. The Civil War, for instance, shattered traditional gender as well as race relations in the South; and historians are just beginning to understand the ways that women and men adjusted to the dictates of postbellum society. Elsa Barkley Brown, along with Glenda Gilmore, has begun to disentangle the intertwined relations among the public activities of African American women, the enfranchisement and disfranchisement of African American men, and the empowerment of African American communities in the post-Civil War era. Laura Edwards, focusing on the same period, has demonstrated that poor white and black women and men used the courts, sometimes success-

fully, to ameliorate their continued exploitation. In the process, however, they became more fully integrated into a patriarchal system that ultimately served the interests of wealthy whites and, within poorer households, reinforced male authority. Periods of widespread social activism, such as the antebellum era or the 1960s, also create opportunities for transformations in women's and men's roles. Students of a range of social movements, from abolitionism to anti-lynching to civil rights, have repeatedly documented both common ground and gender tensions between male and female participants.

Other historians have employed gender analyses introduced by women's historians to re-examine men and masculinity. Ramon Gutierrez, for example, studied the interplay of sexuality and power in Spanish and Pueblo societies in the Southwest in the three and a half centuries before the Mexican-American War; and Gail Bederman analyzed redefinitions of "manliness" and "civilization" as the United States entered the race for empire at the turn of the twentieth century.

The interactions among sex, gender, race, class, colonialism, and patriarchy documented by the scholars discussed above demonstrate how challenging the process of integrating women into United States history can be. Yet it is precisely this complexity that helps us see how curriculum transformations that begin with the idea of adding women to history end up by helping us re-imagine the past more broadly, for men as well as women. Indeed, in recent years, gender history has complemented, and at times competed with, women's history as a field of study among scholars of the United States.

The focus on gender has raised important new questions about the process of curricular transformation. While historians of United States women have most often advo-

cated analyses rooted in the material conditions of life, Joan Wallach Scott, a European historian with lengthy Marxist and feminist credentials, has recently introduced an approach grounded in postmodernist critiques of language and representation. One of Scott's chief concerns is "the discrepancy between the high quality of recent work in women's history and its continuing marginal status in the field as a whole." We may know much more than ever before, for example, about women's involvement in the American Revolution, but most students of the Revolution have done little more than add this information as a footnote. That is, the history of women, according to Scott, remains largely additive among mainstream historians (Scott 1988: 30).

Scott argues that the "challenge posed by [such] responses is, in the end, a theoretical one. . . . How does gender work in human social relations? How does gender give meaning to the organization of and perception of historical knowledge?" (Scott 1988: 31) Her analysis has led scholars to study gender as "a primary field within which or by means of which power is articulated." For instance, in terms of the American Revolution, women's historians have explored the gendered rhetoric employed by the Sons of Liberty and other patriotic groups, in which England was portrayed as the greedy Mother Country suffocating the independence of her sons. Scott argues that such evidence should lead researchers to ask, "Why did gender become a means of drawing political lines?" (Scott 1988: 24) According to this logic, what we need to focus on is systems of meaning, on the ways that language institutionalizes and naturalizes power relations through the use of gendered terms and discourse, on how sexual difference is used to legitimate inequalities of knowledge and authority.

The agenda outlined by feminist poststructuralists has stirred heated debate among scholars in a range of dis-

ciplines, including history. Some wonder why we are suddenly being told that power and knowledge are decentralized just as women and minorities are infiltrating the center. Others are concerned that the focus on language and meaning will obscure the concrete material realities of women's lives and will move women academics further away from their activist roots. Still others worry that a focus on language and representation will redirect attention to dominant constructions of women, womanhood and femininity and to the mainly elite men and women who create and debate such constructions, undermining explorations of differences among women rooted in class, race, region, and ethnicity. Finally, historians of sexuality, some of whom also embrace poststructuralist perspectives, caution us against the tendency of gender analyses to reinscribe the binary categories of man and woman, masculine and feminine, just at the moment that queer theorists are challenging such biologically-based assumptions of gender dimorphism.

So where can teachers seeking to transform curricula begin? First, it is important to remember that simple questions about standard events can yield substantial results. If women did not have a Renaissance, or at least not the same one that men had, did women have a Reconstruction, an Age of Jackson, a "Sixties"? Did women experience any of the "great" events of the past in the same ways as men; and if not, how did their experiences differ from those of men, and among women themselves?

In addition, we might ask how these "great" events compared in importance to the everyday trials and triumphs faced by women—birth, death, work, childrearing—and then rethink the relation of ordinary folk, women and men, to conventional chronologies, sources, and interpretations. If most women were not members of unions at the turn of the twentieth century, we must remember that

neither were most men. If we focus on the failure of the 19th Amendment to the United States Constitution to guarantee voting rights for African American women, we are reminded of the process by which African American men were disenfranchised as well. Thus the inclusion of gender as a category of analysis in historical studies helps us re-imagine the past relative not only to women but to all those groups whose stories have been neglected or marginalized.

As we approach curriculum transformation, we will do well to remember two persistent issues that continue to be debated by women's historians. The first is the question of continuity versus change. Though scholars have searched most eagerly for those aspects of women's lives that have changed across time, historian Judith Bennett urges us to examine as well what remains the same. Bennett readily admits that "there has been much change" in the particulars of women's lives, but argues that there has been "little transformation in women's status in relation to men." That is, "although the justifications and locations of patriarchal power" keep changing, "the extent of patriarchal power has remained remarkably steady" (Bennett, 1993: 4). Discussions of women's daily lives—including their domestic work, reproduction, childrearing, and paid labor—often serve to remind us of the continuities that underlie more public and seemingly transformative moments, such as the overthrow of colonial rule, the abolition of slavery, or the achievement of women's suffrage.

Studies of revolution allow us to see with particular clarity the continuities in women's lives that often accompany even the most revolutionary moments of change. Studies of the American, as the French, Russian, Mexican, Chinese, and Cuban revolutions and of national liberation movements throughout Latin America and Africa, have

documented women's extensive participation on the homefront and the battlefront. Yet almost nowhere has such participation, however much it changed women's lives during the years of rebellion, been translated into equal rights for women or even substantially expanded rights for women when the legal code of the new nations was formulated. In the case of the United States, for instance, women lost some rights they had held under common law without gaining access to new rights under state or federal constitutions. Indeed, across the nineteenth century, as suffrage was extended to more and more men, women may have actually lost power in relative terms.

Certainly there has been variation across time and place in this regard, but what seems most stunning now that we have studies of many different revolutionary and anti-colonial movements is the common pattern of subordinating the needs of women to the needs of the revolution and the long-term erosion of women's place in new structures of power whatever their contributions to the overthrow of old structures of power. Thus, in focusing on women's lives over *la longue durée*, it is important to consider whether the accumulation of short-term and particular changes results in significant long-term transformation.

The second issue that has persisted across three decades of women's history scholarship has been that of commonality versus difference in the experiences of women. The earliest studies in women's history tended to emphasize the former, focusing on what Carroll Smith-Rosenberg called the "homosocial worlds" of women, particularly in centuries before our own. As Nancy Cott claimed for the late eighteenth and early nineteenth century United States, the "bonds of womanhood" bound women down but also bound them together. The focus on these common bonds helped historians understand both the ways

that gender was used to exclude women as a group from access to political, economic, social, and familial power and resources, and the ways that such gender exclusion allowed women to forge networks of support and action among themselves.

The emphasis on commonalities came under increasing criticism during the 1980s and 1990s, however, as historians of working women, women of color, southern and western women, and lesbians demanded attention to the differences that granted some women power over others. As Elsa Barkley Brown stated so eloquently, "We need to recognize not only differences but also the relational nature of those differences. Middle-class white women's lives are not just different from working-class white, Black, and Latin women's lives." Rather, "middle-class women live the lives they do precisely because working-class women live the lives they do" (Barkley Brown 1992: 298).

In the past decade, the focus on difference has led scholars to develop new metaphors for analyzing the relational character of women's lives—with men and with other women. Quilts, curry, jazz, gumbo ya-ya, chemical compounds, and kaleidoscopes have dotted scholarly publications, though so far we have done better at evoking images than formulating workable frameworks for the multifaceted and multilayered histories necessary to capture the very real complexity of women's lives. At the same time, historians of sexuality have reminded us that women do share many intimate experiences, whether as victims of domestic violence and sexual abuse or as participants in sensual and passionate relations with other women. Thus patterns of commonalities and differences continue to confound and complicate each other in the history of American women.

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Perhaps we will have to be content with what Jacquelyn Dowd Hall has called "partial truths." Tracing the history of feminist scholarship in the United States at the first Southern Conference on Women's History in 1988, she noted that the "search for sisterhood that grew from the optimism of the early women's movement revealed a partial truth, but so does the emphasis on conflict that marks our more chastened times." In response, Hall argued for "a historical practice that turns on partiality, that is self-conscious about perspective, that releases multiple voices rather than competing orthodoxies. . . " (Hall 1989: 908).

Debates over continuity or change and commonality or difference have invigorated women's history and assured that the problem relative to curriculum transformation is now one of abundance rather than scarcity. Numerous interdisciplinary and field-specific journals devoted to studies of women and gender have appeared in the last twenty years, as well as dozens of monograph series, reprint series, working paper series, document collections, data bases, case studies, and anthologies. There are numerous conferences covering these topics, many of which are organized by the more than 170 women's caucuses, committees, professional associations, and Centers for Research on Women in the United States alone. Today, there are more than 600 college and university-level women's studies programs across the nation, offering thousands of courses a year within interdisciplinary programs as well as traditional departments. And even if history, meaning the past, only changes slowly and erratically, history as a discipline has been dramatically transformed by work on women and gender in the past thirty years. The resources listed below offer some guideposts and starting points for reimagining the past you teach.

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Electronic Resources

There are now numerous internet connections for those interested in women's studies and women's history. The most useful "address" for those working on curriculum integration in history is H-WOMEN, an international forum for scholars and teachers of women's history. To subscribe to this list or any of the following lists, send the following e-mail message to listserv@uic.edu or listserv@uicvm.bitnet:

> sub H-Women [or other list name] firstname surname school

H-Women — an electronic newsgroup and bulletin board on women's history

H-Net — a newsgroup and bulletin board addressing history more generally

H-Teach — devoted to the teaching of history

H-Review — electronic book reviews in history

Other Resources

There are now several scholarly journals that focus solely on women's history or that include a significant number of women's history articles in a broader women's studies format. The most important of these are *Feminist Studies, Frontiers, Signs: A Journal of Women in Culture and Society, Gender & History, Women's History Review,* and *Journal of Women's History*. These journals carry a combination of articles, book reviews, thematic review essays, and bibliographies that together provide an overview of work in the field at any particular moment.

The National Women's History Project organizes teacher training workshops, coordinates the National Women's History Month educational program, and distributes posters, books, buttons, videos and other materials related to women's lives and accomplishments. To get on the mailing list, write to NWHP, 7738 Bell Road, Windsor, CA 95492-8518.

Women's historians have now formed numerous organizations that bring together, through conferences and newsletters, scholars who work in particular fields—the Southern Association of Women Historians, the Western Association of Women Historians, the Association of Black Women Historians, the Task Force on Ancient History, and so on. The most efficient way to obtain information on a whole range of organizations is by joining the Coordinating Council for Women in History. Information on CCWH can be obtained by writing Peggy Renner, Executive Director/Treasurer, CCWH, Glendale College, 1500 N. Verdugo Road, Glendale, CA 91208.

Towson University, Baltimore, MD

About the Author

Nancy A. Hewitt, Professor of History at Duke University since 1992, received her B.A. in History and Women's Studies from SUNY at Brockport in 1974 and her Ph.D. in History from University of Pennsylvania in 1981. She is the author of *Women's Activism and Social Change: Rochester, New York, 1822-1872* and editor of *Women, Families, and Communities: Readings in American History*. She has published numerous articles on women's activism and feminist history and currently serves on the editorial board of *Feminist Studies*. A participant in the Curriculum Integration Project at University of South Florida, she has led curriculum integration workshops at USF, Georgia State University, and UNC-Greensboro and at the Woodrow Wilson Foundation Summer Institute for Middle School Teachers. Most recently, she helped design a program on Myths, Images, and Identities in the Classroom for Duke's Center for Teaching and Learning.

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Publications of the National Center for Curriculum Transformation Resources on Women

WOMEN IN THE CURRICULUM

The following publications consist of directories, manuals, and essays covering the primary information needed by educators to transform the curriculum to incorporate the scholarship on women. The publications have been designed to be brief, user friendly, and cross referenced to each other. They can be purchased as a set or as individual titles. Tables of contents and sample passages are available on the National Center Web page: http://www.towson.edu/ncctrw/.

➢ ***Directory of Curriculum Transformation Projects and Activities in the U.S.***

The *Directory* provides brief descriptions of 237 curriculum transformation projects or activities from 1973 to the present. It is intended to help educators review the amount and kinds of work that have been occurring in curriculum transformation on women and encourage them to consult project publications (see also *Catalog of Resources*) and to contact project directors for more information about projects of particular interest and relevance to their needs.

386 pages, 8½ x 11 hardcover, $30 individuals, $45 institutions, ISBN 1-885303-07-6

➢ ***Catalog of Curriculum Transformation Resources***

The *Catalog* lists materials developed by curriculum transformation projects and national organizations that are available either free or for sale. These include proposals, reports, bibliographies, workshop descriptions, reading lists, revised syllabi, classroom materials, participant essays, newsletters, and other products of curriculum transformation activities, especially from those projects listed in the *Directory*. These resources provide valuable information, models, and examples for educators leading and participating in curriculum transformation activities.

(Available fall 1997)

➢ ***Introductory Bibliography for Curriculum Transformation***

The *Introductory Bibliography* provides a list of references for beginning curriculum transformation on women, especially for those organizing projects and activities for faculty and teachers. It does not attempt to be comprehensive but rather to simplify the process of selection by offering an "introduction" that will lead you to other sources.

15 pages, 6 x 9 paper, $7, ISBN 1-885303-32-7

➢ ***Getting Started: Planning Curriculum Transformation***

Planning Curriculum Transformation describes the major stages and components of curriculum transformation projects as they have developed since about 1980. Written by Elaine Hedges, whose long experience in women's studies and curriculum transformation projects informs this synthesis, *Getting Started* is designed to help faculty and administrators initiate, plan, and conduct faculty development and curriculum projects whose purpose is to incorporate the content and perspectives of women's studies and race/ethnic studies scholarship into their courses.

124 pages, 6 x 9 hardcover, $20 individuals, $30 institutions, ISBN 1-885303-06-8

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➢ ***Internet Resources on Women: Using Electronic Media in Curriculum Transformation***

This manual gives clear, step-by-step instructions on how to use e-mail, find e-mail addresses, and access e-mail discussion lists relevant to curriculum transformation. It explains Telnet, FTP, Gopher, and the World Wide Web, and how to access and use them. It discusses online information about women on e-mail lists and World Wide Web sites. Written by Joan Korenman, who has accumulated much experience through running the Women's Studies e-mail list, this manual is a unique resource for identifying information for curriculum transformation on the Internet. Updates to this manual will be available on the World Wide Web at http://www.umbc.edu/wmst/updates.html .

130 pages, 6 x 9 hardcover, $20 individuals, $30 institutions, ISBN 1-885303-08-4

➢ ***Funding: Obtaining Money for Curriculum Transformation Projects and Activities***

This manual is intended to assist educators who lack experience in applying for grants but are frequently expected to secure their own funding for projects. The manual provides an overview of the process, basic information and models, and advice from others experienced in fund raising.

150 pages,6 x 9 hardcover, $20 individuals, $30 institutions, ISBN 1-885303-05-x

➢ ***Evaluation: Measuring the Success of Curriculum Transformation***

This manual outlines several designs which could be used when assessing the success of a project. *Evaluation: Measuring the Success of Curriculum Transformation* is written by Beth Vanfossen, whose background in the teaching of research methods as well as practical experience in conducting evaluation research informs the manual's advice. Evaluation is an increasingly important component of curriculum transformation work on which project directors and others often need assistance.

(Available fall 1997)

➢ ***Discipline Analysis Essays***

Under the general editorship of Elaine Hedges, the National Center has requested scholars in selected academic disciplines to write brief essays summarizing the impact of the new scholarship on women on their discipline. These essays identify and explain the issues to be confronted as faculty in these disciplines revise their courses to include the information and perspectives provided by this scholarship. The series is under continuous development, and titles will be added as they become available. See order form for essays currently available.

27 - 60 pages, 6 x 9 paper, $7 each

➢ ***CUNY Panels: Rethinking the Disciplines***

Panels of scholars in seven disciplines address questions about the impact on their disciplines of recent scholarship on gender, race, ethnicity, and class. The panels were developed under the leadership of Dorothy O. Helly as part of the Seminar on Scholarship and the Curriculum: The Study of Gender, Race, Ethnicity, and Class within The CUNY Academy for the Humanities and Sciences. For this seminar CUNY received the "Progress in Equity" award for 1997 from the American Association of University Women (AAUW).

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37

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